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crucis—is a *theologia gloriae*, of which one need not be ashamed in comparison with the modern *Weltanschauung*. Such is the substance of this partisan book, a Lutheran polemic and something of a caricature of Ritschl. The author concludes as follows: "The crowds go after Ritschl because, in the hard conflict between an unabridged gospel and the modern view of the world, they have lost foothold and confidence. But the church of God is built on a supernatural foundation; therefore it will be an offense to the naturalism of the old man as long as *one* stone of this foundation remains, and it will fall if one removes this foundation and substitutes therefor building stones hewn from the natural-historical development." A detailed criticism of the statements of the author would carry us too far afield, since it would involve a discussion of the two points of view of orthodoxy and Ritschlianism.—GEORGE B. FOSTER.

The Doctrine of the Real Presence. A Letter about the Recent Declaration of the English Church Union and its Appended Notes. Reprinted with additional remarks. By William Ince. (New York: Longmans, Green & Co., 1900; pp. 32; 6d.) The authors of the declaration in favor of transubstantiation recently adopted by the English Church Union had the misfortune to quote several of the early Anglican divines in defense of the doctrine. The writer of this letter takes them sharply to task for misrepresentation. They also had the misfortune to appeal to some of the Fathers of the Christian church, and here the writer accuses them of one-sided interpretation. He appears to make his contention good in both cases.—FRANKLIN JOHNSON.

Martin Luthers Stellung zum Socialismus. Von August Heinrich Braasch. (= "Beiträge z. Kampf um die Weltanschauung," 2. u. 3. Heft.) (Berlin: Schwetschke, 1897; pp. viii + 180; M. 3.) This is a controversial brochure elicited by a speech of F. Naumann. The German Protestants, compelled by socialism to restudy social problems, are turning much attention to the writings of the great Reformer who, in his own way, discussed almost every social question of his age with great force and evangelical faith. The author discusses the attitude of Luther to capitalism, private property, prices, usury, trade, church and state, education, beggars, and the Peasants' War. The summary and citations are useful to one who would go over the ground for orientation and further investigation.—*Jesus Christ and the Social Question.* By Francis G. Peabody. (New York: Macmillan, 1900; pp. viii +

374; \$1.50.) The topics are weighty: "The Comprehensiveness of the Teaching of Jesus;" "The Social Principles of That Teaching;" "The Special Doctrine of the Family, of the Rich, of Charitable Work, of the Industrial Order;" and "The Correlation of All These Teachings." The style is charming and clear; the illustrations are apt and instructive. Perhaps one of the most valuable contributions to the subject of the volume is the treatment of German thought on the relations of religion to the social problems of our time. The student of social ethics will be stimulated at every point. The preacher will have before him a model of harmonious, sane, and inspiring expression of the application of Christianity to life.—*Die Aufgabe des evangelischen Geistlichen gegenüber den sozialen Problemen der Gegenwart*. Von A. F. Hoerner. (Leipzig: Richter, 1900; pp. 56; M. 0.60.) An intelligent sketch of the new ethical problems presented by changed industrial conditions and the formation of secondary social classes. The author is opposed to preaching specific economic and political creeds in the name of Christianity. He is conservative, even timid, but earnest in pleading for a sermon that will take hold of living men; that will instruct the conscience, yet not pretend to decide problems which belong to experts in the several sciences and in responsible social offices.—*Christentum und sittlich-soziale Lebensfragen*. Von Carl Bonhoff. (Leipzig: Teubner, 1900; pp. 100; M. 1.60.) These lectures belong to the mediating, liberal tendency of thought in the German state church. The theologian considers the central truths of Christianity in the light of science and philosophy. He seeks to answer the objections of educated men based on the narrowness of Christianity, on its alleged limitations in relation to the demands and interests of society, and to the higher ideals of personality, duty, and culture. The essential points of the mental conflict between modern thinking and traditional church conceptions of the Bible, of education, art, and civil duties, are presented by a man of learning and faith.—*Holy Matrimony*. By W. J. Knox Little. (= "The Oxford Library of Practical Theology," edited by W. C. E. Newbolt and D. Stone.) (New York: Longmans, Green & Co., 1900; pp. xii + 296; \$1.50.) This volume belongs to the literature of edification and counsel. It is in a series of works on practical theology, written for "devout laymen who desire instruction, but are not attracted by the learned treatises which appeal to the theologians" (editor's preface). The Anglican doctrine of marriage and of domestic obligations is presented in elegant English dress.—C. R. HENDERSON.